

A
HANDFUL
OF
ESSAIES.

OR
Imperfect Offers:

By W: MASON Master
of Arts.

*Neque Imperiale est libertatem di-
cendi negare, neque Sacerdotale
quod sentiat, non dicere: Ambr.
Epist. 17.*

L O N D O N

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Esaias.

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A 2

15 Of

- 15 *Of Cosenage.*
16 *Of Swearing and
Forswearing.*
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19 *Of Flatterers.*





A
HANDFVL
OF
ESSAIES.

I *Of Disloyaltie.*



What our friends
counsell vs, is
left vnto our
owne discreti-
on, to do or leaue vndon;
but what a Religious
Prince commandeth, that

A 3 of

of force must bee performed ; It is well said of *Samuel*, that *Rebellion is as the sinne of Witchcraft*, for as the Witch knowing the *Deuill* to bee the Father of lies, yet will trust him : So the disobedient knowing, that he oweth all good loyalty to the King, will yeeld none vn-to him: These haue made mercy a warrant for sinn, which is onely a warning from sinning, busying themselves (with *Haman*) to prouide their owne gallowes : *Zimry*, who slew his master, had no peace ; the Earth cloue asunder

sunder, and swallowed
vp rebellious *Corah* and
his faction, it was at
once an executioner and
a graue vnto them: *Plu-*
tarch well obserues, that
all those who had any
hand in the conspiracy a-
gainst *Cesar*, did come to
bloudy ends; and *Cassius*
one of the conspirators,
flew himselfe with the
same Dagger wherewith
he wounded *Cesar*.

They that resist shall re-
ceiue to themselves iudge-
ment, Rom. 13. 2. *acqui-*
runt sibi damnationem, as
the vulgar reades it; they
doe not onely receiue,

but pull vpon themselues
 heauy iudgements; Kings
 are Gods by deputation:
 he who resisteth their au-
 thority resisteth Gods or-
 dinance, for the powers
 that be, are ordained of
 God. *Traianus* is com-
 mended for that saying of
 his, when hee gaue the
 sword vnto a chiefe Offi-
 cer. *Hoc pro me utere, si iu-
 sta impera uero, contra me si
 iniusta*: Yet *Dauid* would
 not lay violent hands vp-
 on *Saul* (though none of
 the best Kings) because
 he was the Lords annoin-
 ted. The rule of *Augu-
 stine* is good, *Bonus si fue-
 rit*

*rit qui tibi praeſt nutritor,
tuus eſt, malus ſi fuerit tenta
tor, tuus eſt, & nutrimēta li
benter accipe & in tentatione
approbare: Ser. 6. dev. D: ſec.*

Mat. So there muſt be no
rebelling : good Gouver
nors we muſt obey wil
linglingly, bad ones wee
muſt endure patiently :
Gods ordinance muſt not
be reſiſted, no not for the
perſonable crimes of
thoſe who ſupply the ſeat
of Juſtice, but rather bee
obeyed , becauſe they
beare diuinity about thē,
and the ſparkes of Gods
Maieſty remaines in ſome
meaſure in euery Maie
ſtrate. A ; The

The image and superscription of a Prince stamped in base mettall is currant among his Subiects, as well as that which is made in the finest siluer, though indeede it be not so precious. Saint *Peter* 1. 2. 18. admonisheth seruants, and vnder that title Subiects, to be obedient in all feare, not onely, to the good and gracious, but also, to the froward. *Iulian* was an infidell Emperour, an Apostata, an Idolater, yet the Christian Soldiers serued the Infidell Emperor; but when he would haue them wor
ship

ship Idols, they preferred
 God before him: In such
 a case it is better to obey
 God then man : *Hic con-* *Aug*
temne potestatem, timendo
potestatem. But when *Iu-*
lian led those Souldiers a-
 gainst an enemy, they
 presently obeyed him,
propter Dominiuum eternum
subditi etiam erant domino
temporali : Aug. de Psalm.
 124. If nothing plucketh
 downe sooner then that
 which promiseth an vn-
 timely ende; Let no man
 thinke that God wil leaue
 that vnpunished in vs,
 which he hath not par-
 doned in our betters.

2 Of Sermon-bearers.

Obserue three sorts of Sermon-hearers, one of which, I may not vnfitly call indifferent professors; these walke (like *Nicodemus*) in the twilight of their Infolded Faith, and not vnlike that white liuered Iewe, *Ioh. 9.* which chose rather to conceale his knowledge of *Christ* then to bee put out of the Synagogue; and so it fareth with euery *Ianus* in Religion. These haue good cause to pray, that by their wilfull blindness
nesse

nesse they fall not with *Iudas* into that euerlasting night, whilst for their euening repentance, their be found with God no place of acceptance. These Heare-Sermons, as trauellors in the time of the Law, might take Grapes, eate some for the present time, but carry away none with them.

A second sort are such, as being tempestiously carried with the violence of their owne affections, doe come to Church, as did the *Athenians*, to heare newes, whose itching eares would haue
scratching

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scratching doctrine; they thinke not the word of God to bee his power to saluation, except it be deliuered by a Chaplaine of heire owne choosung.

Such *Ammons* of the people cannot be perswaded to let any cakes goe downe but those of *Thamars* baking. If others looke but into the Pulpit, presently they cry out against him as those did against *Paul*. *Quid vult seminilegus dicere* ; They hold it lawfull to checke their Teacher, as they taunt their Tailor, if hee fit them not with a Sermon.

mon of the fashion.

The last in place, but the first in price, are zealous Protestants, who being backed by the holy-Ghost, doe resemble their Father *Abraham*, with a fire in one hand, and a knife in the other, to figure their full resolution, to affect what God affecteth, hauing their hearts bleeding at their eyes in sorrowe for their sinnes.

If a Rauē bring these men food with *Elias*, they will receiue and eat it. *Dum cadunt eundo, cauent cadendo* : they loose
not

not the faculty of going,
but learne to looke better
to their feete by falling :
though their braines
should bee beaten out of
their heads, yet the iusti-
fying Faith is neuer ba-
nished out of their hearts.
They are as willing to
suffer euill, as to receiue
good at the hands of
God: else were they guilt-
ty of charging God foo-
lishly; like good *N. aboth*
they are ready and wil-
ling to defend the Vine
with their heart-blood :
whilst others (being but
Comedians in Religion)
act in voice & gesture di-
uine

uine vertues, but in the course of their liues renounce the persons and parts they play: These with *Simeon* take Christ in their armes by Faith, and carry him about in their liues by a holy conuersation, hauing learned that the practike knowledge of the Scriptures, is the perfect knowledge of them, and the art of doing that saues the soule.

3. *Of Atheisme.*

ATheisme not daring to say with *Rabsaketh* that our God decei-
ueth

ueth vs, as an Imposture,
like enuy creepeth close-
ly, where it dares not ap-
peare openly : *In corde*
dixit insipiens non est Deus:
Diagoras was but a foole
for saying so; if hee had
but asked the heauens
they would haue told
him that they are the
worke of Natures God.
The world is a faire table
wherein God hath drawn
and imprinted himselfe
in so many Charrecters
and legible letters, as the
simplest man liuing may
read and vnderstand the
same, and by the great-
nesse of the beauty of the
creature

creature may the Creator thereof bee seene and knowne. Those who in old time were accounted *Atheists*, some of them rather iested at the falsehood & number of their owne Idols, then denied the being of one true God. *Socrates*, who was pronounced by the Oracle of *Apollo* to bee the wisest man of all, was put to death for iesting at the number and multitude of Gods amongst the Heathens. Though there be some such fooles which suffer their hearts to bee diuorced from the knowledge

ledge or acknowledgement of a Deity, yet their number, I hope, is but small, and they themselves in no great account; the rest when God calls for the heart, say with *Danid*, *my heart is ready*; when God saith, *seeke yee my face*: they answer like an Eccho, *Thy face Lord will I seeke*. One-ly the foole murmureth this horrible blasphemy, and that inwardly like a Banckrupt that keepes himselfe close, or like an Owle, that dares onely see, and not be seene.

4. *Of*

4. *Of Parents.*

THe nature of children and youth is like vnto cloath which best retaineth the first colour, and as the hope of a fruitfull haruest, doeth much consist in the goodnesse of the seede. So when nature and good nurture meete, there is hope of vertue; The hearbe Kneeholme growing of it selfe, bringeth forth fruit, but being planted continueth barren; But mans nature being suffered to grow of it selfe

felfe is vnfruitfull, and like the Vine vnprooued, runnes foorth into many superfluous stemmes and branches : nothing on mans part but a holy and vertuous education can make it fructifie; goodnesse, although it may be repaired in our selues, yet it cannot bee propagated vnto ours : very feldome doe men see the sonnes of excellent men, excellent : vice is propagated not vertue : Euen the clearest graine sends forth that chaffe from which it was fanned before the sowing.

Yet

Yet many Parents take more care to leaue their Children rich in goods then in goodnesse, by reason whereof, their riches make them retchlesse; For comming to their Inheritance too young, their heads being as full of folly, as their purses of money, They (like the Prodigall Son) consume all in riotous liuing: so giuing their Parents iust cause to complain, as *Tiberius* once did of his Sonne *Caligula*, that he had brought him vp to bee the ruine of his House. This mischiefe,
good

good and Religious education will helpe to preuent : *Socrates* confesseth that with the study of Philosophy he had made dull and blunt his dishonest inclinations ; those infectious and venemous qualities which are in the springs of youth, the salt of good education will helpe to cure : for want of this, Parents, who haue named their Sons *Caine*, a Possession, in the end find them to be *Abell*, Losse and Vanity.

s. Of

5. *Of the Commons.*

P*opulari vento nihil in-*
constantius ; for the
Commons(as vnstable as
quicksiluer)fawning on a
man will make him a
King to day , and a Beg-
ger to morrow : *Seianus*
in the forenoone was so
fauoured and followed
by the people, that they
would haue made him
their *Cæsar*, yet hated him
so much in the after-
noone, that they sent him
as a malefactor vnto pri-
son; The same *Antiochus*
was at one time saluted

B

both

A handfull of Essaies.

both επιφάνης and επιμαρνης a glorious Prince, and a furious Tirant. *Homer* (as blind as hee was) saw as much; hee compares the disposition of the common people to the standing corne, there comes a puffle of wind & blowes it all on the one side, there comes another blast and swayes it as much on the other side. It is a fit comparison made by that Kingly Prophet: *It is the Lord that stilleth the rage of the Sea, the noise of the waves, and the madnesse of the people. Psal: 65.* Agreeing therein with the Prophet

phet *Esay*, *Chap*: 17. 12.
Where the nature of the
people is compared to
the billowes of the wor-
king-sea that cannot rest;
so easily set agog, so de-
lighted with nouelties, so
full of alteration & chang
are the affections of the
common people: The
Mariner may aswell wrap
vp the winde in his saile-
cloth, and keepe it for
another voyage, as the
Prince can mannage the
vntamed multitude; hose
mouthes which cryed,
Hosanna, at the first, cryed
out erelong, *Crucifige*.

6. *Of bribing.*

THe best Gouvernours
 are not all-seeing
 Gods, for *Gehezi* wil haue
 a bribe, though he serue a
 most reuerend Master, of
 him none can expect a
 blessing, vntill with *I-*
saack hee hath felt your
 hands; all his senses be-
 ing turned into feeling:
 He speakes to poore sui-
 tors, as that olde strumpet
 in *Plautus* did to a worne-
 out Customer of hers,
 (who asked dayes of pay-
 ment for his pleasure)
oculata nostra sunt manus,
credunt

credunt quod vident: people of our trade haue eyes in their hands, they beleeue nothing but what they see. Petty Officers diue deepe into poore suitors purses, for spinning out a short subiect into a long matter, they doe bring in a large reckoning for much needelesse writing; And yet as time-sellers, the Clarke causeth the poore Clyent to pay for expedition too, when the suite hath depended seauen yeares before: This often causeth both an ebbe and a flood both in an hower, the empty-
B 2 ing

ing of the Clyents purse,
being the full, filling of
the Clarkes, who like *Ge-
bezi* when he receiueth a
bribe, belieues hee recei-
ueth a blessing : but as
there lay a curse vnder
Gebezi his hoping for blef-
sing (as he felt to his own
cost, when the Leprosie
of *Naaman* cleaued vnto
him,) So there is a curse
vnder their blessing ; For
fire (as *Iob* speaketh) shall
deuoure the houses of
bribes, *Iob. 15. 34.* It was a
worthy answer made by
the Heathenish Prince
Tiberius to a polling Cu-
stomer of his, that thought
to

to haue highly pleased him with racking his subjects, and exacting great summes : *Meum tondèri pecus volo non deglubi* : It is the property of these vnder-hand dealers to pretend great husbandry for their Maisters , and double diligence in their seruice.

Vnder which colour they practise their iniquity without check or controuement, I referre such to that threatning of the Lord in the Prophet. *I will visit all those that stand vpon the threshold so proudly, which fill their Maisters*
B 4 *houses*

A handfull of Essaies

houses by cruelty and deceit: Zephan: 1. 9. The Throne of King *Salomon* had Lyons carued about it to declare a kinde of Maiefty and grauity in the steppes of it; not Ra-uens, not Wolues, Birds and Beasts of prey. So should great mens seruants, and Officers of Iustice, bee Lyons in shewe for grauity; yet harmeles as those Images about *Salomons* Seate, rather terrible to them that stand aloofe, then hurtful to any who haue occasion to come neare.

7. Of

7. *Of Vsury.*

THIS sinne of vnlaw-
full getting vnlawful
gaine is as the forbidden
Tree; for men hauing ma-
ny honest Trades to get
their liuing by Gods or-
dinance, yet they vse in-
direct meanes, turning
the Princes tolleration
into an imparatiue law,
like them *Math: 19.* Who
saide vnto our Saviour,
Moses commanded, when
of force hee was faine to
suffer diuorcements to a-
uoide further inconneni-
ences. This sinne is like

Salomons louing of strang
women. 1. *Reg*: both e-
strange men and turne
their hearts from the loue
of God, and enrich their
bodies with the sinne of
their soules; for *Fenus pe-*
cunie, funus animæ. This is
hee who maketh some-
thing of nothing, mauer
the head of naturall Phi-
losophy; for hee maketh
that breede and encrease,
which by nature is barren
and vnapt to encrease. *Ba-*
fil tearmes *Vsury* a beast
of a strange and monste-
rous nature, because in
bringing foorth it differs
from other Creatures,
which

which hee sheweth because other creatures have a time to bring forth perfect young, but the v-furers money is borne to day, & to day begins to bring foorth. They say hat Hares (saith *Basil: Hom: aduers. vsur.*) at one time do litter, giue sucke, and are with young. So the Vfurers mony at one time is put to vsury, and borne, and breeding.

Albeit this sinne is contrary to the *feare of God*, *Levit: 25. 36.* and 15. A *forgetting of God. Ezech. 22. 12.* Albeit it shuts out from *Gods Tabernacle*, *Pf:*

15. And excludeth from *Eternall Life*, and made subiect to *Eternall Death*, *Ezech: 18. 13.* Yet hether-to all labour hath bin lost in washing this blacke-more.

8. *Of Pride.*

OVr Sauour said that silken rayment was in Kings Courts, but now it is in euery priuate house where costly attire is v-sed as a net to catch King *Salomons* fooles; Pride (like a Dogge) hath licked vp all the outcast fashions that euery Nation hath

hath vomited.

If his Maieſty ſhould
banish (as did *Licurgus*).
all inuenterſ of new fa-
ſhions, I thinke the Land
would bee much vnpeo-
pled, The Prouerbe was,
the garment muſt bee
well made, that ſhall
pleaſe all; but now it is,
the garment muſt be well
made that ſhall pleaſe a-
ny at all.

Men now haue as
much labour to clothe
their Wiues, as *Mercury*
had to cloth the Moone;
Send they muſt to the *In-
dians* for Silke to apparell
them, for Pearles (the
excre-

excretions of Shel-fish) to adorne thē; for Smells (the excrements of beasts) to fume and sent them; for Gold, (*Iliaterra*) to deck and lace them; forgetting themselves to be Daughters of *Adam*, whom God at first turnd out in a plaine leather Suit.

And if any of these be chalenged for their excessive pride; they answer (as *Inlia* did) wittily, but not wisely; they have a care of their husbands credit. In the meantime, it robbeth the Master of his money, the
Mistres

Mistres of her honestie,
for these fleeces of vanity
are banners of Pride and
nests of lust, one weares
a loosebodied gowne, an
other a gowne with a
loose body : Sometime
the Husband is proud of
his welath, like *Haman*,
whose pride ended on a
high paire of Gallowes :
sometime of his wife, as
Assuerus was of *Vasthi*
for her beauty.

The Scripture menti-
oneth but of one who
painted her face, and
soone after the doggs eat
her; nor but two, who
wore long haire, and it
was

was the destruction of them both, which pro-
ueth the Prouerbe true,
that which men make
their chiefe felicitie, doth
often prooue their heauy
desteny; Let no man fa-
shion himselfe like vnto
this world: howsoeuer
foolish men (like *Ierobo-
m*,) worship a golden
Calfe; yet man, not God
looketh on the outward
appearance. He who with
Iacob desireth to get the
better blessing of our hea-
uenly Father; must (as *Ha-
gar* was commanded)
humble himselfe: there is
no nearer way to heauen,
no

no not for Princes; for
God resisteth the proud;
God and pride cannot
dwell in the same minde,
which could not dwell in
the same heauen: & pride
once fallen from heauen,
ascends no more from
whence it is fallen.

9. Of Conuersiones.

IF wee may not trust in
the person or power of
Princes, who are stiled
Gods, much lesse should
mans confidence consist
in their siluer pictures,
seeing they either leaue
vs suddenly like *Crates*
coyne,

coyne, or *Iobs* substance;
Or wethem, as did that
ouerioyed Penny-father.
Luk: 11.

The wisest King did
well compare the eager
holding of wealth to a
fore sicknes, which brin-
geth paine to the partie
and grieve to his good
friends, God made the
world of naught because
men shuld set it at naught
not choaking themselues
with too much, nor suffe-
ring others to pine with
want, but the couetous
not seeing what God
hath in store for them,
they take before-hand
what

what the world offereth them, not caring how they get so they haue their desire.

The wealth of these men is vnto them, as the wings of the Grassehopper wherewith shee cannot flie. It fareth with these men as it doth with the Sea-Eagle, *Cum ferre quod cæpit nequeat in gurgitem demergitur*, being not able to lift vp that which shee fastened on, she is drawne vnder water and drowned: *Dum vult esse prado, fit præda.* Aug: of the couetous; of all, he is the most miserable

ble man in the world;
God abhorres him, hee
speakerh good saith Dauid
*of the couetous whom God
abhorreth*: for the coue-
tous man is an Idolater,
Ephes. 5, 5. He adores gra-
uen Images in his coyne,
*Sculpturam ipsius nummi
colit: Heron: in Loc:* O-
thers worship *Aurum in
imagine*, but the couetous
doth adore *aurum in eru-
gine*. So Saint James spea-
keth. *Your Gold and Siluer
is cankered, and the rust of
them shall bee a witnesse a-
gainst you. Iam: 5. 3.* Hea-
uen gates stand fast bard
against him, amongst
those

those who ſhall not inherit the Kingdome of heauen. Saint *Paul* reckoneth Couetous, 1. *Cor.* 6. 10. the Swallowes dung of this world doeth ſo blind his eyes : that as hee ſeeketh not, ſo hee ſeeth not the way to the Kingdome of God. *Fulgentius* in his Fable of *Midas* (who deſired *Apollo* , that euery thing hee touched might inſtantly bee turned into gold) is ſo called in *Greek*, *Mida* Quasi *Μηδὲν εἶδω*, becauſe couetouſnes hath ſo blinded his eyes that hee cannot perceiue what is for his owne good , nor ſee

see to enter that Needles
eye of Gods Kingdome:
Men hate him, because
he is *nemini bonus*, good
to no man, He loueth to
Rake, the Shouell he can-
not indure, *All his daies*
he eateth in darkenesse. Ecc-
5. 16.

Sleepe hee would but
cannot, *Et mota ad Lu-*
nam trepidabit arundinis
umbram: His society wil
not suffer him to sleepe,
Eccles. 5. 11. If hee saw a
greater man then himself
in the day time, he think-
eth on him in the night,
and feares he wil oppresse
him: if hee saw a poorer
then

then himſelte, hee cannot ſleepe, for feare he ſhould rob him: Out of theſe feares he ſtarts vp, and asketh, whether the doores be barred, where be the Keyes? at the leaſt noiſe he calls vp his ſeruant, ſends him then forth, bolts the doore after him, and then ſtudieth whether it were better to keep within doores, or goe forth and ſee.

Eate he may, but will not, one good meale, but at his neighbours table: *corpus extenuat, vt lucrum extendat*; hee feareth to eate, becauſe hee feareth
in

in *Albertus*, which dares not eate of the earth, for feare hee should want earth to eate.

If he eateh it is commonly of the worst and coursest, like the Bakers boy, though hee hath White bread in his basket, yet himselfe feedes vpon browne. Amongst his many wishes, one is (that Camelion like) hee could liue by the ayre : nothing can more vex him then to heare that Corne falls, or that there is store of Danske Rye, then could he hang himselfe, but that hee is vn-willing

willing to cast away a little money to buy a Cord. What he enioyeth neuer contents him : Like another *Ahab*, hee is sicke of his next neighbours field : though his mouth be full of Siluer , yet like *Peters* Fish he is still byting, still gaping to get more.

His greedy affections are like vnto *Pharaohs* leane Kyne , of whom the Text saith , *When they had eaten vp the fatt, it could not bee knowne that they had eaten them, but they were still as euill-fauoured as they were at the*
D be-

beginning : Genf. 41. 21.
 Vnto wealth hee esteemeth no way (whether it bee of fraude or violence) to be indirect, for Gaine is his godlinesse : if he haue goods enough, he thinkes hee is good enough. Trust him with the poores stocke, and like *Iudas* hee will robbe the poore : If he be then to cloth them, hee will doe as *Hanun* did with *Dauids seruants*, 2. Sam. 10.
 Cut off their Garments by the middle and reserue the rest for a horse-mans Coate for himselfe when he rides to the
 De-

Deuill.

Vntil this earthworm
come vnto the earth, hee
minds nothing but earth-
ly things, like a Swine he
neuer doth good till his
death: as an Apprentices
box of earth, apt he is to
take all, but to restore
none till hee bee bro-
ken: And hauing made
many beggers by Vsurie
& oppression in his life; at
his death he will comānd
his Executor to build
some Hospitall, as a mo-
nument of his bloudy de-
uotion: After hee hath
bought and sold Christ,
hee will buy a Field to

C 2

bu-

bury strangers in: I feare
this man, whilest with
Skemei hee runneth after
his seruants, his riches, in
forbidden wayes, in the
end will loose himselfe.

10. *Of the decay of
Hospitality.*

IT was St: *August*: com-
plaint long agoe, and
men may now take it vp:
*Religio peperit diuitias et fi-
lia deuorauit matrem*: For
many Professors in these
times haue made all the
body a tongue, *Ostentan-
tes non Ostendentes pieta-
tem*, *Abraham* saide not
to the rich man, *Memento
quod rapuisti, sed quod ac-*

cepisti : So that the euill
vsing of what they haue
shall be a witnesse against
them, who notwithstanding
their great profession,
are but blessed thistles
and haue suffered their
handes to mocke their
tongues : There is great
reason that they should
doe more good then o-
thers ; who haue recei-
ued more goods then o-
thers. *Vnto whom-soeuer
much is giuen, of him shall
be much required,* Luk: 12.
48. Moisture was not gi-
uen vnto springs that they
should remaine in the
places where they were
C 3 bred,

A handfull of Essaies

bred, but to be conueyed by Conduits to the watering of barren and drye grounds.

And *Plato* that Diuine *Phylosopher*, had this conceit, that Nature at the first was deliuered of two Daughters, *Plenty* and *Pouerty*, to this ende, that the one needing might craue what shee lacked, and the other abounding might supplie all that wanted. *Dives factus est propter pauperem, et pauper propter diuitem, pauperis est rogare, diuitis erogare.* *August:* It is obserued of *Ioseph* of *Arimathea* who

who buried our Sauour,
that hee was a rich man,
and the reason why our
Sauour would be buried
by the handes of a rich
man, was, to teach rich
men that they aboue all
others are bound to libe-
rality and workes of mer-
cy, because God aboue
others hath blessed them
with wealth, and plen-
tie.

A dutie too much for-
gotten by many men who
Nabal-like, liue, as if
they were onely borne to
themselues and their Fa-
milies. The *Iacke* hath
turned *Iohn* out of doors;

C 7 where

where in the former times (as at the poole of *Bethesda*) the Orphan, and the Widdowe, and the poore haue found comfort and reliefe: now (as to *Lazarus* at the rich mans gates) there is not any one to giue them crummes, for many haue left faire houses without any dwellers in them; The poore must treade their Winepresse, and yet be a thirst, they finde no more tast in them then in the white of an egg, *Cum fame cruciantur Christi pauperes, effusis largitatibus nutriunt histriones*, faide
Gre-

Gregory of some in his time; their like we haue in ours, who when the poore are pinched with famine, they wastfully spend their substance on Rymers and Players; This is not *dispensare*, but *dissipare, bona domini*: the creatures by them abused, the pot, the pillowe, the candle will accuse them that they haue bin vniust Stewards. These men should imitate *Iob*, as he did the Eagle, who is so honourable that hee eateth not his prey alone: the thing that keepeth rich men from giuing, is

a faithlesse feare that they should lacke before they die , *When David neuer saw the righteous forsaken, nor his seede begging their bread.*

But so good is God vnto them, that hee taketh them away in the midst of their Mammon, ridding them of what they are afraide of, and prouiding for posteritie what they haue neede of. The Widdowe of *Sarepta* might haue answered *Elias* with her own want, The *Macedonians* might haue pleaded against *St. Paul*, that they had sufficient

cient poore of their own
to receiue their reliefe;
but without delay these
did minister to their ne-
cessities; knowing well;
*hoc est hominem occidere, vi-
ta, ei subsidia denegare.* This
it was that made our fore-
fathers so open-handed
as they were: with that
good *Samaritan* they ne-
uer passed by any woun-
ded man, without some
compassion.

To doe good, and to
distribute, to lodge stran-
gers they were not for-
getfull, for thereby some
haue receiued Angels in-
to their houses vnawares,
Heb.

Heb. 13. 2. They knewe,
Non quod abstulerit aliena,
sed quod non donarit sua,
the rich Glutton is not
tormented in hell, for
that he did hurt, but be-
cause hee did not helpe
poore *Lazarus* : when
he did begge a drop of
water in Hell to coole his
tongue, God would not
heare him, because when
LaZarus begged of him
on earth, hee would not
helpe nor relieue him; *Au-*
diant ista diuites qui nolunt
esse misericordes; Audiant
irrogari supplicia, qui no-
lunt erogare subsidia. Giue
vnto euery man that as-
keth,

keth, is our Sauours counsell, *Luke 6. 30.*

Plenty shall furnish the Table, where Charity takes away, and giueth to the poore. Rich mens goods (like those *five Barlye Loaves and two Fishes* which that little boy did beare *Iohn 6.*) *Clausula onerabunt, reclusa recreabunt*: Hee who demandeth mercy, and sheweth it not, is like vnto him who ruines a Bridge, ouer which hee himselfe is to passe.

*II Of Gluttony and
Drunkennesse.*

ALthough pot Companions be seldome good Trencher-men, yet here I will yoake these beastes together, they both vsurping Sobrieties Kingdome, as *Adoniah* did *Salomons*. There are in this Land an infinite number of these vaine persons, which passe vnder the title of *true Troians* and *boon Companions*: They will pay their Host for their superfluous drinke

drinke, sooner then for any other debt; whereby it comes to passe, that when mony faileth, they can drinke vppon their credit, chalke being as good payment with them as ready money. Their first Sacrifice is offered to *Bacchus*, they will bee in the Tauerne, or Tippling-house, before they come to Gods house.

Thesethinke no Wine good which is brought ouer two thresholds; Amongst them there is a kinde of accursed emulation, for the expert drunkard, counts it a great disgrace

grace that another should
be druncke before him,
Mensuras sine mensura;
Measures are now drunck
without measure, healths
without health. *Habebi-*
tur aliquando ebrietati ho-
nor, et plurimum meri ce-
pisse, virtus erit, said Se-
necca long since, the time
shall come when honour
shall bee ascribed vnto
drunkennes, & to drinck
much wine shall be held
a vertue, that time is
come, *non habet ulterius*
quod nostris potibus addat
posteritas, there are those
of whom wee may say
that which was spoken of
the

the Emperour *Bonofus*,
*Non ut uiuat natus est, sed
ut bibat.* He it was who
(hauing strangled him-
selfe with a halter) was
thus iested at by the peo-
ple. *Amphoram pendere,
non hominem:* But woe to
those who rise vp early to
follow drunckennesse: *Esai:*
5. II. *Crates* throwing his
money into the Sea said,
I will drowne thee, that I
may not bee drowned of
thee.

But Drunckards so
drown their money, that
themselues are drowned
with it, *Dum absorbet vi-
rum absorbetur a vino.* A-
mongst

mongst these *accusationis occasio est* (saide *Hierom* long since) *adiuratum per Casarem frequentius non bibisse*; Who will not bee druncke for *Cesar*, is thought no friend to *Cesar*.

Our Sauour seekes to beat men from this sinne with a take-heede vnto your selues. *Luk: 21. 34.* For this sinne robbes a man of himselfe, and laies a beast in his roome. *Noahs* nakednesse is seene in his Wine, drunckennes doeth both make imperfections, and shewe those wee haue to the eyes of euery

euery scoffing *Cham*: To whom is strife, To whom is woe: saith *Salomon*, *Euen to those who tarry long at the Wine: Prou: 23. 29.* For Drunckards are commonly quarrellsome. *Bacchus* (tearmed by the Heathens the God of Wine) is painted with hornes, to signifie that druncken men are euer pushing and quarrelling. Men herein are like *Elephants*, If once made druncke, they presently growe angry, and fall a fighting: *Alexander* in his cuppes kild his deare friend *Clitus*: Saint *Aug:*
ad

ad fratres eremo. serm: 33.
 reports of a young man
 the sonne of *Cyrillus*, who
 being drunke, rauisht
 his Mother, kild his Fa-
 ther, and wounded two
 of his Sisters vnto the
 death. *Nunquam ego ebri-*
um putabo castum, said *Ie-*
rome; A drunckard will
 soone become wanton.
 Saint *Paul*, hauing per-
 swaded from gluttony
 and drunckennesse, *Rom.*
 13. 13. Addeth withall,
 neither in chambering
 and wantonnesse, noting
 that these birds of a fea-
 ther will flye together,
 for *pascitur libido conuiuijs*
nutri-

nutritur delicijs, vino accenditur ebrietate inflammatur. He that could not be tainted with vncleanesse in *Sodom*, was ouertaken with Incest and drunckennesse in a *Caue*; drunckennesse is the high way to all bestiall affecti-
ons and actions ; It is therefore Saint *Pauls* exhortation, Be not drunke with Wine wherein is excesse, *Ephes. 5.* for then a man is drawne to excesse, and led by the Diuell to commit any villany euen with greedinesse.

The Diuell in this is like your blacke-smith,
when

when his Iron is red-hot,
 hee can then forge it vn-
 to what fashion himselfe
 pleaseth; So when a man
 is made hott with Wine,
 the Diuell can worke him
 then to any villany what-
 foeuer: Saint *Paul* yokes
 this swine with the co-
 uetous man, and excludes
 both these beastes from
 the Kingdome of God:
 some collect as much
 from the Greeke word,
 ἀσώτος which is the name
 of an intemperate man,
 he is so called saith *Pha-*
uorinus, *Quod non possit*
σωτηρι, because he cannot
 be saued, 1. *Cor.* 6. 9. I leaue
 this

this Brewers friend, and
come to the Powlters,
to Gluttons: As for them
the Apostle maketh them
plaine Idolaters, *Phil: 3.*
19. As the Babilonians v-
fed daily to sacrifice to
their Idoll *Bel*: so doeth
the Glutton to his belly
making this his God, and
the graue wherein he bu-
rieth all his substance, for
venter vita Caribdis: As
Diogenes sometimes saide,
the gut is a gulfe wherein
many one drowneth all
his Patrimony, *Solchant*
Dij's construi templa, altaria
erigi, &c. In former times
men did vse to builde
Tem-

Temples, erect Shrines,
maintaine Priests, to of-
fer Sacrifice, and burne
Incense to the Eternall
Deity saide the Heathen,
but the belly now hath
eaten vp all these, for
now many maintaine no
Priests but a Cooke, and
serue no other God but
their belley.

Their chiefeſt care is to
prouide meate for their
bellies, and their bellies
for meate, as Brewers
ordaine drinke for their
barrels, and their barrels
for drinke: with *Philoxe-
nus* they wish that their
throats were as long as a
Cranes

Cranes necke , that the
sweetnesse of their meats
and drinkes might the
longer abide. All their
Faith is in the Kitchen,
all their Hope in the Pan-
tery, all their Loue in the
Kettle ; The Kitchen is
their Temple, the Cooke
their Priest , God their
Cater, and their belley
their God ; Their exer-
cise is walking to gett
them a stomacke to their
meate, as others labour
to get them meate for
theit stomacke: With the
Sodomites they feede
themselues against the
day of slaughter, which

D

can-

cannot be farre off: If you aske (sayth *Seneca*) why we die suddenly, it is because we liue by the death of many creatures. And how can they liue long, *Qui meris mortibus uiuunt*: The Fowles are more endaugered by these two-legged then by the foure-footed Foxes, and themselves may feare one day with their fellow-glutton to be most tormented in their tongues, because they haue offended most in their tast: Nothing is more absurd then that Epicurean resolution, *Let*
us

vs eate and drinke, to morrow we shall die: As if wee were made onely for the panch, and liued that we might liue. Wee should say rather, let vs fast and pray, to morrow we shall die. A strong body makes thy death more violent; bestowe not then a costly roofe vpon a ruynous tenemēt, or a mudde-wall: That mans departure wil be happy & easie, whom Death findeth with a weake Body, and a strong Soule.

12 Of Goods ill gotten.

NOthing is more hunted after in this world among many men then wealth and riches, as if store of Gold and Siluer were the onely Venison that could procure a blessing; we make our selues drudges and slaues beneath all names of basenesse, to get a little white or redde earth, which haue made many prouder, none better for enioying them: and yet nothing is more vncertaine then are riches:

Lucm

*Quem dies vidit veniens
superbum: hunc dies vidit
fugiens iacentem. Saint
Pauls aduise is not to trust
in vncertaine riches 1.
Timoth. 6. Fugitiuus est
& ingratus seruus pecunia:
quamvis seruorum adhibi-
ta sit custodia, sepius tamen
seruis persuadens cum ipsis
fugit Custodibus: Chrys.
Among other reasons,
why Riches are so vncer-
taine, one is, because they
are ill gotten: There are
those who grow rich and
wealthy by the oppressi-
on of the people. Job
speakes of a man who
builds his house as the
D 3 moath*

moath, *Chap: 27.* As a moath is made rich by spoiling the garments, bookes, and barks in which it liueth, so there are those who grow rich and wealthy by deuouring the poore; thinking with *Vespasian*, that gaine is sweete howsoeuer gotten: but wealth which is gained by vniust meanes (like *Jonas* his gourd) soone withereth: the owners thereof are like *Esdra*s his visions, for a time goodly and glorious to behold, but in a moment vanished.

Hee hath deuoured substance

stance, and he shall vomit it
saith Zophar of the Oppres-
sor: *Iob* 20.15. The mea-
ning is that ill gotten
goods lye vppon the con-
science as rawe meate vp-
on a sick stomacke: which
a man is neuer well vntill
hee hath cast it vp againe
by restitution.

As *Lewis* the leauenth
King of *France* did on his
death-bed restore two
Counties to the heyres
of *John*, King of *Arragon*,
to which in his life time
hee would neuer before
condiscend.

As the Partridge ga-
thereth the young which

shee hath not brought
 forth, so he that getteth
 riches vniustly & wrong-
 fully, shall leaue them in
 the midst of his dayes,
 and at his ende shall bee a
 foole, 17. *Ierem: II.* The
 Partridge, (saith *Am-
 brose*) maketh her a nest
 of stolne egges which she
 hath not layed, but as
 soone as the birds are
 hatched, the true mother
 calls them all away from
 their theeuish stepdame,
 so it is with the couetous
 and cruell man, *Incubat
 auro*: Like a Hen that sits
 he may keepe his nest for
 a while, and sit at home to
 hatch

hatch more wealth by vn
iust & vnlawfull meanes:
But when his Chickens
are hatched, God the
true owner of them will
call them away, drawe
them out of his belly, and
none of his meate shall bee
left, *Iob: 20. 15. 21.* He shall
haue nothing to his po-
steritie as some expound
it; for what is gotten vpon
the Diuels backe will
surely be spent vnder his
belly. *Shee gathered it of
the byre of an Harlot, and
they shall returne to the wa-
ges of an Harlot: Mich: 1. 7.*
What men get by Vsury,
Fraud, Sacriledge, or Ex-

D s

tor-

tortion, Vsfury, Oppreffion, or fomewhat elfe fhall confume it ; *Talis substantia non est stabilis, aut ipsis inventibus est peritura, aut a malis heredibus est dissipanda*, Chrysoft: in *Math* : The Eagle stole a piece of flefhe from the Altar, but with the meat ſhe carried away a coale that fet her neaft on fire: who ſeeth not this verified in thofe who get their wealth by Sacriledge and vniuſt means, themſelues & their heyres (like thofe who robbed the Temple of *Tholoffa*) neuer prosper afterward. Gaine ſo
got-

gotten may seem a sweet spoile : yet will it prooue as pernicious as *Achans* wedge; or as that lucklesse belt to *Turnus* which bereaued him of his life, that otherwise should haue beene spared. So Christ when he would graciously pardon, beholding the stolne cognizance of his Spouse, may take away his mercy, or adde a vengeance further, (*Pallas te hoc vulnere Pallas immolat*) One torture more for this.

The Arke when it was in *Dagens* house, broke *Dagens* necke, our Arke hath

hath so dealt with our
Dagons, who with lay
handes haue imprisoned
it, where there is *Gloria*
Patri, without a *sicut in*
principio, there cannot be
gloria filio nunc et in secula:
Gniph the Vsurer (as *Lu-*
cian faineth) lyeth in Hell
lamenting his miserable
estate, that one *Rodochares*
an incestuous Prodigall
did on earth cōsumne his
goods wastfully, which
hee with care and vniust
meanes had scrapt toge-
ther. There is a worthy
obseruation made vppon
the fortunes of the house
of *Desmond* in *Ireland*,
that

that as *Maurcice Fitz-Thomas* the first Earle did first raise the greatnes of that house by Irish exacti-
ons and oppressions: So *Girald* the last Earle did at last ruine and reduce it to nothing by vsing the like extortions: what oppression and extortion shall get and build vp; oppression, or extortion, or prodigality, will ruine and pull downe, which may well be expressed by the olde Emblem of a Torch turned downe-wards with this word,
Quod me alit extinguit.

That

*That which doeth nourish
and maintaine my flame,
Euen that ere long doth
quite put out the same.*

13 *Of Whooredome.*

VVHoredome although a Bastard, yet mee thinkes it doth naturally father it selfe vpon Pride, while the harlot trimmed vp placeth her selfe in the door to cal in customers, and hauing impudently kissed a man in the streets, shee easily leadeth the willing Oxe vnto the slaugh-

slaughter. This sinne,
though not so generally,
is among many leawde
ones as openly professed
as some honest and law-
full vocaton: by this craft
(as *Demetrius* by his sil-
uer Temples of *Diana*)
many get their goods:
some esteeme this sinne
but a tricke of youth, *De-
tur aliquid etati, non est
crede mihi vitium, &c.* As
that vnwise Tutor some-
times spake: youth must
be borne withall, And to
followe harlots it is not,
trust me, a fault in young
men, but by these tum-
bling-tricks, they often
breake

breake their own neckes.

God neuer saide vnto *Adam* and *Eue*, increase and multiply before they were married, to shewe that God hath a curse, not a blessing, for that increase which is not lawfull: *Turdus sibi malum.*

The Adulterer doth busie himselfe to worke his owne *Babel*: *Vlisses* was slaine by *Telegonus* his base son begot on *Circe*.

When *Paris* bestowed the Ball on *Venus*, shee gaue him backe againe *Helena*, who in the ende proued his ruine and destruction; for Whoremom-

mongers and Adulterers,
God will iudge, Heb: 13. 4.
Into this sinne men are
often drawne by their
eyes; Of *Putiphars* Wife
it is saide, that *she cast her*
eye vpon Ioseph and saide
lye with me; Vritque viden-
do fœmina. Among other
markes of false Teachers,
Saint Peter sets downe
this one remarkable, *ha-*
uing eyes full of Adultery
that cannot cease to sinne,
2. Pet: 2. 14. From whence
some collect that the ve-
ry chayre of Adultery
is seated in the eye: but
indeede the eye is but
a Pipe to leade it to the
soule,

soule, *ἐν τῷ ὅρασι γίνεται τὸ ἐρᾶν.*
Annescis ? oculi sunt in a-
more Duces : Vpon this
ground was founded that
fame wise and wholesome
Law of Zaleucus of Locris,
which commanded that
the eyes of Adulterers
should be pulled out, be-
cause they steale away the
heart, and guide, or coun-
sell men to vncleannesse.
The beauty of the daugh-
ters of men betrayed the
holy seed; they saw, and
lusted : their sinne be-
gan at their eyes; they
looked, lusted, sinned,
dyed.

As that Chalky brim-
stone

stone (spoken of by *Pliny* lib. 2. Cap. 105.) draweth & snatcheth fire vnto it selfe though farre remoued & distant from the same: so the eyes draw the fire of Lust to the Soule, in a farre larger distance; Vpon which consideration *Alexander* (who named the *Persian* maides *dolores oculorum*) refused to haue *Darius* wife (a Lady of incomparable beauty) brought before him, fearing least he who had lately subdued the Husband, should himselfe in the ende be conquered at the sight of the Wife

Wife. This it was that moued *Iob* to make a co-uenant with his eyes, not to looke vpon a mayde, for by them commonly, Sathan creepes into the Heart. This will one day bee the lasciuious mans complaint, I saw and lusted.

That Soule which desireth to flye Fornication must not suffer his eyes, with *Dinah*, to goe and see the maydes of the Countrey, for the minde of Man will conceiue great and little spots by the mediation of the eies, as *Labans* sheepe did their young

young, at the sight of the
pilled rodde, which *Ia-*
cob laid in the watering
troughes.

14. *Of Idlenesse.*

THat Prouerbe is as
olde in truth as it
is in time, *Otia dant*
vitia, Idlenesse bringeth
much euill. This is the
Mother of Adultery, If
you would knowe why
Agisthus was an adulter-
er, *In promptu causa est,*
desidiosus erat: When *Da-*
uid speakes of sensuall
men, he saith, *Non sunt*
in

in laboribus, what was the issue? This was the cause
They be so holden with pride
Psalm. 73. 6. Wee know
that Idlenesse was one of
the finnes of *Sodome*, this
with others did help to
lay her in the dust: whilst
the *Romanes* had warres
with *Carthage*, and ene-
mies in *Affricke*, they
knewe not what vices
ment in *Rome*.

The time when the en-
vious man did sowe his
tares, was whilst men
slept. The Crab-fishe
(whenas the Oyster doth
open her selfe) casteth a
stone into her shell, and
fo

so not being able to shut
her selfe againe, becomes
a prey vnto the Crab.
The Fathers apply this
vnto the Deuill, when
hee findeth men gaping
and idle, hee casteth into
them some stone of tem-
ptation, whereby hee
worketh their ouerthrowe:
The slothfull man is the
Deuils shop; there hee
workes, euer busie when
men are lazie. A wise
and auncient Counsellor,
sometimes of this King-
dome, saw as much when
he wittily rebuked the
manners and customes
of a strange Countrey
not

not much differing from his own, but in the little, for that they first made thieues and taught them to steale, and after hanged them vp: They made thieues saith hee, in that they suffered such a multitude of Seruingmen to be trained vp in ydlenes and pride, who afterwards being thrust out of seruice must needs bee driuen vnto thievery, for then (like their fellowe in the Gospell) to digge they cannot, and to begg they are ashamed; many ruo into this vice out of wealth and abundance,
these

these with the Nightin-
gale hauing feathered
their neasts sing no more:
as vnprofitable are they
vnto the world as *Margi-
tes*, of whom it is said, that
he neuer plowed, nor dig-
ged, nor did any thing all
his life-long that might
tend vnto any goodnes.
Their care is to seeke out
merry company, and ydle
pastimes to spend away
time: If otherwise then
(with *Domitian*) they fall
to catch flyes; hauing
wearied themselves in
this spider busines, they
get them out towards the
euening vnto the fieldes,

E

not

not to pray (like *Isaack*) but to prouide them a stomacke, which as they get vppon other mens grounds: So they study where they may allay it at other mens tables, and there they lay about them like the Priests of *Bell*, of whom it is said, they did eate and drinke vp all; For howsoeuer they are lesse then women at their worke, yet at their meate they are more then men. Other ydle bodies there are who blame neede, when but for sloth they might worke and haue enough.

These

These Caterpillers deuoure the sweete which others haue swett for. If God would deale with these iustly, and men strictly obserue the Apostles rule, *That he which would not worke, should not eate.* 2. Thes: 3. 10. I thinke as many would die of Idlenesse, as of sicknesse. Pitty it is that like Droan bees they should eate of the honny, or liue in the hyue, much lesse swarme and muster like the flies and frogges in *Pharaohs* Kingdome.

For these men God hath no blessing, it was

not said, call the loyterers or ydle bodies, but *Call the labourers and gine them their hire: Mat: 20.8.* And none but labourers had the penny; euery man must haue either a swea-ting browe, or a working braine. It was not *Adams* case alone, but it is the case of euery one in his calling, *In sudore vultus. tui;* those who were found ydle were rebuked with a *Quid statis?* God who hath made nothing to be ydle, can endure no ci-phers in his Arethmetick, no slothfull persons in his Vineyard: *Adam* was
put

put into the Garden to till and dresse it; no sooner created but by and by he is set to labour, : Paradise which was the storehouse, was also his workhouse, it serued not onely to feed his senses, but to exercise his hands; All his delight could not make him happy in an idle life, therefore no sooner made but by and by he is set to worke. Hee must labour, because hee was happy; much more must wee, that hereafter we may be. As for idle bodies, whenas like drunken seruimgmen, they
E 3 haue

A handfull of Essaies

haue spent the allowance
of their lights in ryot,
they shall at last goe to
bed darkeling, And then
shall they weepe and
howle, because they did
not those things in time
which belonged to their
peace.

15. Of Cosenage.

THIS Sinne, (like the
Sunshine day, which
deluded *Eseps* Dogge)
beguileth men of that
they haue, with a vaine
hope of that they neuer
shall haue. And although
euery

euery day some buy repē-
tance too deare, yet one
young Master, or other,
is perswaded to pay a-
forehand for the Pigge in
the poake : for when the
simple goe to Market, thē
the Crafty get mony: and
had I wist, comming al-
waies at the last, com-
meth euer to late, as *Esau*
was sorry when hee had
sold his Birth-right.

Great is the number
of these subtile Foxes,
who like the Deuill are
alwaies compassing the
earth ; and dayly goe
vp and downe seeking
whō they may deuoure.

These are sonnes of those Locusts, which haue faces like the faces of men, but killing stings in their tailes: like Gnatts, after they haue made a sweet kinde of Musicke with their entising wordes, they euermore sting before they depart. Not vnlike the Herbe *Sardonia* of which *Solinus* reports, that it maketh the eaters thereof to looke as if they laughed, but in laughing dye. Though many bee skilfull in this guilefull practise, yet *Achans* wedge of Gold, & Babylonish garment, in the

the end shall worke his
confusion ; These Men
with *Perillus* perish in
their owne inuentions,
their cunning at the last
fayleth and leaueth them
as *Absoloms* Mule left
his rebellious Master
betweene Heauen and
Earth.

10. *Of Swearing and
Forswearing.*

THere are many liuing
that cannot tell how
to begin to Pray, and
know not when to make
an end of Swearing, oaths

E s

strive

strive for number with words, and no wonder, *Impunitas transgressionum nutrix est*; He is seldome corrected who blasphemeth the dreadfull God: Some are of opinion that the sinne of that *Israelite* who was stoned for Blasphemy, was only this, that he durst name that ineffable name *Iehouah*: there feare could keepe them from mentioning the dreadfull name of God, our feare cannot bridle vs from abusing it; a sinne detested euen by the very Heathens. Among the *Egyptians* the common Swearer

Swearer was to be beheaded: The *Grecians* punished it with losse of Eares: But our righteousness should exceed the righteousness of the *Scribes* and *Pharisees*, that so we may escape the iudgement denounced by the Prophet *Jeremy*, *The Land is full of Adulteries, and because of Swearing the Land mourneth.* 23.
10. The Light (not being a bare brightnes but a cleere discerner of things vnseene) doth well expresse and declare the nature and vse of an oath, which the *Grecians* call

ἀλήθεια of λανθάνο for truth
 lyeth hidden ; And the
Latines note no lesse, in
 calling it, *Iusiurandum*, be-
 cause a trueth and no-
 thing but a trueth is to be
 sworne ; as in calling it
Sacramentum they im-
 ply the conscyence we
 should make of it ; a mat-
 ter quite forgotten by
 our Knights of the Post ;
 who (like *Putiphars*
 Wife) doe only shew the
 Garments of an honest
 Man to prooue their
 dishonest cause, being of
Lysanders minde, who
 was wont to say *Pueri*
talīs, viri Sacramentis,
 Children

Children must be decey-
ued by Dice & Blanckes,
Men by oathes.

Auncient Pleas passing
by record, and latter con-
trouerfies *Via Voce*, both
seeme to say, that Men of
lesse wealth and more ho-
nesty are most worth.
The rest haue sprung
vp as Nettles & Thornes
when God cursed the
Earth. These *Priscilia-*
nists are of great antiqui-
tie, though neuer growne
so shameles as now. *Mo-*
ses prouided *Legem talio-*
nis for them who would
beare false witnes. *The*
Iudges (saith he) *shall*
make

*make diligent inquisition,
and if the Witnesse be
found false, and hath giuen
false witnes against his Bro-
ther, then shall yee doe vnto
him as he had thought to
haue don to his Brother;
Life for life, Eye for Eye,
Tooth for Tooth. Deut. 19.
18. As that decree argu-
eth that in his time such
vngodlines was feared;
So the plot of Iesabel
(who, writing to the Iud-
ges commaunded them
to set vp two wicked
Men, Sons of Belial or
Vnthrifts as some trans-
lation hath it suborned
Witnesse against the life
of*

of innocent *Naboth*) plainly sheweth, that this abuse was both knowne and practised by those who should rather haue sought out and punished such Sons of *Belial* then haue made vse of their falshood. *Inuenal* the Poet in his time derided these lewd and loose companions, for betaking themselves to such professed villanie, and wished them rather to be Brokers of old Stuffle, *Hoc satius quam si dicas sub Iudice, vidi, quod non vidiſti*: Any base Trade were far better then to affirme before

a Iudge, I saw that which thou neuer sawest: *Faciant equites Asiani*: Let the *Asian* Knights, renowned for Periury and false evidence, liue by that professed villany; He thought it a disgrace for *Romans*, and wee may thinke such damned practises vnworthy to be named amongst *Christians*, except it be with reproofe and hatred: For the Lord himselfe (who is a swift Witness against false Swearers) will shoote at those with a swift Arrow: And as when the *Elders* left

SUZAN-

Susannaes cause in wrong sentence; *Daniel* tooke it in hand to right it with the ruine of those who did beare false witnesse against her: So when these wicked Men by their perjury and falsehood, haue peruerthed the seate of Iudgement and course of Iustice: God him selfe will take it in hand to decide it with the confusion of those, *who mock at Iudgement and swallow Iniquitie.* Pro. 19.28. For although with great patience God beareth with this intollerable Sinne for a long season, yet
Tar.

*Tarditatem supplicij graui-
tate Iudicij recompensat, Gr:*
They shal not be vnpuni-
shed for euer; Truely in
this thing speaketh the
Poet *Tibullus*.

*Ah! miser et si quis primo
periuria calat,
Sera tamen tacitis pœna
venit pedibus.*

Ah: wretched man though periuries,
at first full secret be:
Though slowly, yet due penalties,
will come assuredly,

This as it seemeth was
fulfilled in *Phillip* King
of *Macedon* his posteri-
ty, whom *Pausanias* re-
cordeth to haue fallen in-

to many miseries and very great calamities, because hee made no conscience to violate and falsifie his oathes: *Eusebius* in his 6. Booke 8. Cap: reports how three lewd varlets accused *Narcissus* a holy and reuerend Bishop of a haynous crime, and confirmed their accusations with oathes; the first swore, If I lie let mee bee burned to ashes. The second, If I report not the truth, let me be consumed with some cruell disease: The third, If I beare false witnesse, let me be smitten with blindnesse.

In

In proceſſe of time,
God puniſhed their per-
iuries by wrapping them
in the ſame curſes which
they had wiſhed to them-
ſelves; The firſt, had his
houſe fired in the night,
wherewith he and all his
family were burnt: The
ſecond had the Iaundice
whereof he died moſt vn-
comfortably: The third
ſeeing the miſerable end
of the other two (though
he repented and confeſ-
ſed the conſpiracy,) yet
hee loſt his ſight and be-
came blinde with wee-
ping. God in Juſtice of-
tentimes takes men at their
word

word, and effects that
which their lippes speake
against their hearts. There
is no better remedie a-
gainst false swearing, then
not to sweare at all; not to
accustome our selues to
swearing; *admonitio non
iurandi conservatio est a pec-
cato periurij.* August: The
admonition in Scripture
not to sweare : is a pre-
servation from false and
wrongfull swearing. As
for those who make no
conscience of an oath, but
will sweare and forswear
for the wages of vnright-
eousnes, I wish them no
other punishment then
that

that which *Phillip* of *Macedon* inflicted vpon two of his Subiects in whom he saw no hope of Grace, *Vnum a Macedonia fugere, alterum persequi iussit*, He made the one of them to runne out of *Macedonia*, and the other to driue him, a faire riddance of them both, (as it is in the prouerbe) without a Sessions.

17. *Of bad company.*

HOwsoeuer Fishes li-
 uing in salt waters
 doe retaine a fresh tast,
 and

and neuer saavour of the
brinish qualitie of the
Sea wherein they are
bred and doe liue. And it
may bee true which *Soli-*
nus reports of the Ri-
uer *Tigris* in *Armenia*,
that passeth many miles
through the lake of *Are-*
thusa, yet it neither min-
gleth waters nor fishes
with the lake, but is quite
of another colour from
the same, yet *inficitur ter-*
re sordibus unda fluens,
As siluer streames hauing
any vicinity with putrifi-
ed and infected soiles, are
tainted with their cor-
rupt qualities, and varie
their

their fauours with the vaines of the soile throggh which they passe, so it fareth in the manners of men for the most part, if they among whom wee liue be infected with any sinne, we doe often fauor of their corruptions.

Rerum natura sic est, vt quoties bonus malo coniungitur, non ex bono malus melioretur, sed ex malo bonus contaminetur: Chrys.

Such is the nature of things, that when a good man is ioyned with a bad, the euill is not bettered by the good, but the good corrupted by the euill.

The

The Lacedemonians ver-
ry wisely inquiring after
the behauour of their
children , demaunded
with what playfellowes
they were lincked , not
doubting but they would
bee like vnto such, whose
fellowship they fancied.

*Amicitia vt pares qua-
runt ita et faciunt*, Friend-
ship as it seeketh, so it
maketh men alike in con-
ditions.

Euen *Ioseph* by liuing
in *Pharaohs* Court did
learne to sweare by *Pha-
araohs* life : *Peter* being a-
mong the high Priests
seruants did deny his Ma-

F

ster

fter, *Quanto caleſcebat igne ſacerdotali, tanto frigefcebat amore diuino*, The warmer hee was by the high Priests fire, the colder he was in loue to his Maſter: *Commisti ſunt inter gentes*, ſaid *Dauid* of the people of God; what was the iſſue? and *they learned their workes*. If we be companions to *Oſtridges* wee ſhall ſauour of their wildneſſe, as they who ſleepe with dogges, ſhal ſwarme with fleas.

One *Corah* did but kinde the fire of conſpiracy, and preſently two hundred and fiftie Captaines brought

brought sticks to increase it. A leawd man is a most pernicious creature, hee commonly drawes vengeance vpon others, either by the desert of his sinne, or by the infection of it. So venemous is wickednesse (especially, when it lights amongst Gods people) that one dram of it is able to corrupt the whole lumpe of *Israel*. Saint *Paul* therefore giueth this whole some admonition, *Be not Companions with them. Ephes: 5. 7.* For if wee liue with the froward, we shal loue frowardnesse. The

sonnes of God by marrying with the daughters of men, were drawne from their former purity; these marriages did not beget men so much as wickednesse: *Vitia ad vicinos serpunt et contactu nocent: Seneca.* Sinne among men, like the rot among sheepe is of a catching and infectious quality: many haue fallen into a fashion of swearing, drinking, and theeuing, out of the euill practise of others: it is a hard matter for that soule not to fall into those vices vnto which the eies and the eares are invred.

Swal-

Swallowes would not come within *Thebes*, because the walles were so often besieged, let not men, put on wings to flie into the company of those men whose manners are corrupted, for feare of destruction: *Be not partakers in her sinnes that ye receiue not of her plagues, Reuel: 18.4.* The reason why our Sauour would not giue that Disciple leaue to goe bury his dead father, was (say some *Diuines*) least his vnbelieuing kindred (who would bee present at his fathers Funerall) should corrupt him againe, and

so hee should die with
 them : bad men keepe o-
 thers from goodnesse as
 those dead carkasses did
 the Rauen from *Noahs*
Arke : Runne wee then
 from these as *Moses* did
 from his rod turned to a
 Serpent ; for if we ioyne
 our selues to *Baal Peor* :
 Like the *Israelites* , wee
 will eate the offerings of
 the dead, and bow down
 to their Gods. *Num: 25.*

2. 3.

18. *Of Enuy.*

ENuy in some sort is
 like the eye that seeth
 other

other things, but not it
selfe; it is the canker of
good mindes, reaching
vp to the Crowne on the
Kings head: For *Atha-*
lia crying Treason, Trea-
son, when *Ioash* was crow-
ned lawfull King pointeth
at all such as say; that is
vnfit for others, them-
selues would haue: it is as
true of enuy as it is of loue
that it will creepe where
it dares not goe: *Haman*
hath all fauour of the
King, yet being at oddes
with *Mordecaie* maketh
the Queene her selfe a
marketo shoote at, it is
like a flye sucking fores to

make them forer: Felicity
 and vertue (which are the
 life of good men) are
 death to the euuious : *pa-
 rŭ est si ipse sit felix nisi alter
 fuerit infelix*: *εθῆρος* and *φῶρος*
 are ioyned together by
 the Apostle, because *Inui-
 dia fons Cladium*, enuy is
 the fountaine of murther:
 when I behold Enuy (as
 the Poet describeth her)
 to haue a pale face with-
 out blood, a leane body
 without moysture (like
 one of *Pharaohs* leane
 Kine) squint eyes, foule
 or blacke teeth, a heart ful
 of gall, a tongue tipt with
 poison, neuer laughing
 but

but when others weepe;
neuer sleeping because
she alwaies thinketh on
mischiefe; I then abhorre
this Monster: But when
I consider the delicate
food whereon the enui-
ous man feedeth, I then
abhorre and hate him:
for the enuious man is fed
with the daintiest food
that may be: hee feedeth
on his owne heart: for
there was neuer Enuy
that was not bloody, if it
eate not anothers heart it
will eate it owne. *Secrates*
called enuy an impostume
of the soule: *Salomon*,
Preuerb: 14. Tearmeth it

F 5

the

the rotting of the bones;
 it shorteneth the life saith
Ecclesiasticus, 39. 24. A-
 mongst other evils God
 hath furnished Enuie
 with one onely profita-
 ble and iust quality. *Au-*
thori incommoda, saith *Bas-*
il, the owner thereof is
 most plagued with it: As
Aetna consumed it selfe,
 so the enuious man is
 burnt and consumed with
 the fire of his owne heart,
Carpitque et carpitur una,
 Hee biteth and is bitten a-
 gain, and becomes his
 owne hangman. I leaue
 this moath labouring to
 extinguish the light of o-
 ther

ther mens goodnesse I
know in the ende hee will
findge his owne wings.

19. *Of Flatterers.*

FLatterers like the re-
flection of a looking
glasse, doe imitate any a-
ction that you vse: their
ende is to catch Dotte-
rels. These liue of gentle
minde, honourable per-
sonages, and worshipfull
gentlemen, like Apes and
Parrats, by shewing feats
of actiuity, piping, wan-
ton disourfing, and mag-
nifying all that is done.

Anti-

Antisthenes said truly of them, *Præstat* εν κορακας *quam* εν κολακας *incidere*: for *Rauens* feede onely vpon dead carkasses, but *Flatterers* vpon liuing men. Of all wild beasts the *Tyrant* is the worst; of all tame beasts, the *Flatterer*, said *Diogenes*. For a mans greatest enemies, are his greatest praisers: The tongue of a flatterer, saith *Augustine*, wounds worse then the hand of a murtherer.

The one killeth but the body, the other both body and soule, whereas it is the speech of the Spouse in the *Cant.*:. Take vs the

Foxes which destroy the Vines. Ber: Vpon those words saith, *Duo sunt vulpium genera*, There are two kindes of Foxes, the Slanderer, and the Flatterer; these destroy the Vines, & bring destruction to the sonnes of men, the Flatterer tickleth his friends to death, stealing goodnesse from them by his intising speeches, as Absolon stole the hearts of the people by flattering words. This man is a friēd for his owne occasion. Like the *Polipus* hee turneth himselfe into any colour for aduantage.

For

For a crust this Spaniell
will fawne vpon anyman:
but if a storme of affliction
beginnes to beat vpon
thee, this sommer-bird
sings no more: hee hath
the persons of men in ad-
miration because of ad-
uantage: The Asse which
carried the Egyptian *God-
desse*, had many bared
heads, and bended knees;
yet none to the beast, but
all to the burthen; if there
be no honny in the gally-
pott, these waspes will no
longer houer about it, but
flye and runne from it as
Myce from an empty
barne, or Lice from a dead
body

body which hath neither
heate nor moisture: they
deceiue others and main-
taine themselves (like To-
bacco-sellers) with a litle
smoake; it were no great
iniustice with smoake to
choake them: So *Alex-
ander Seuerus* (a great ene-
my to flatterers) serued
one *Turinus*, who had
craftily gottē many great
bribes and gifts in ma-
king the people beleeeue
that hee was of great au-
thority with the Empe-
rour, and could helpe
them to whatsoeuer they
sued for, whereof the Em-
perour being certified,
caused

A handfull of Essaies.

caused him in the open
Market to bee fastened to
a stake and there killed
him with smoake. The
Cryer thus crying to the
people, *Fumo perezat qui fu-*
num vendidit, Smoake he
sold, and with smoake
hee is choa-
ked.

F I N I S.

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